

Meeting of Students interested in seeing a Prometheus produced this year

WORONI

Watch for Details on Notice Boards soon

GRATIS

THE NEWSPAPER OF THE A.N.U.

JUNE, 1962



This year - A Prosh

The A.N.U. hopes this year to follow an age-old tradition among universities and hold a PROSH. This will take the form of floats and stunts in Civic one Saturday morning towards the end of term.

Help in the form of IDEAS, LABOUR and EQUIPMENT is needed. A prize will be offered for the best idea for a float. This, if suitable, could take the form of nine gallons of spirituous encouragement. It is hoped that clubs and societies as well as individuals will come forward and organise floats and stunts.

Any person willing to help in any respect will be most welcome. People, who can provide or procure trucks or vintage cars, etc., will be greatly appreciated.

This year the money collected will probably be given to the Spastic Council and W.U.S. Any suggestions as to beguile Canberra's tight-fisted citizens into giving us some of their money will be eagerly listened to.

The S.R.C. Rags Committee is in control of PROSH and will give financial assistance for floats, etc.

It's up to you. Do a worthwhile job for the University and help. The future of such PROSHES depends on the success of this one, and this one depends on you.

The people to see are - Bill Gamage, Frank Lawrence and John Wrightson.

STUDENT EDITORS SACKED

The precarious position of editors of university papers has been startlingly illustrated by the S.R.C. of Sydney University.

As a result of a motion brought before a meeting of the Sydney University S.R.C. at the end of first term, the editors of Honi Soit are out of work. Although evening newspaper reports that such an occurrence has no precedent were erroneous, the case has aroused considerable interest in universities around the country.

The editors in question, Richard Walsh, an Arts graduate now reading Med., and Peter Grose, were put on the spot by the editors at the recent Adelaide conference (see article). Their reply was a lengthy one and raises problems of S.R.C. editorial relations and such fundamental issues as freedom of the Press.

accumulated antipathy

Antipathy seems to have developed over the year between the editors of Honi Soit and certain groups in the S.R.C. Although the pretext for their dismissal was in itself trivial, the accumulated ill-feelings of the ousting group had been the product of a series of occasions on which Walsh and Grose had judged certain S.R.C. material submitted to them as unnewsworthy. By some oversight an item giving publicity to a forthcoming dinner for Malayan students was left out of the appropriate issue of Honi Soit. Walsh alleged that the article became available during the blind spot between issues.

A motion of dismissal was moved at a following S.R.C. meeting and was successful. Informed sources suggest that the motion itself was designed merely as a "shake-up" measure and that even the movers were surprised when it passed. Walsh told the editors' conference in Adelaide that one reason why the motion went through was that it was moved shortly after supper-time, when some of their supporters had left the meeting to buy the evening grog supply in Parramatta Road. Two further items suggest that the infamous dismissal was the result of a misfire. Firstly, it seems to be a general indication of S.R.C. confidence that Grose and Walsh were sent as representatives of Sydney University at the first national editors' conference in Adelaide, several days later. Secondly, it is common knowledge in S.R.C. circles that a recession motion was to come before the next meeting on about June 12. (To date, no news of this from Sydney).

Meanwhile, the stand-in editor of Honi Soit will be the Director of Student Publications, former "quiz kid" John Goldring.

a new-look honi

During 1962 certain changes have been made in the general lay-out of Honi Soit; to the extent that fans of Honi Soit in the "good old days of Hennessey and Davy" have occasionally burst forth in print with wild words of condemnation. But Honi Soit has needed a new look for some time, say its editors; and from the new arty banner through lower case heads on centre pages in the Saturday Evening Post-style of airy layout, they have succeeded in doing just that. Literary content in the "big daddy" of Australian student newspapers has gone through a gradual

decline in quality over recent years since the reluctant withdrawal of good old horses like Clive James (now a journalist in Britain).

wasted talent

Student editors have spoilt good potential talents like minor bard Les Murray, wit and pith Mungo Macallum and breezy Bob Ellis (whose father is reputed to have written the Aeroplane Jelly song). Over exposure and poor editing has reduced their reputations somewhat. In addition to this, Walsh and Grose have antagonised youthful writers because of simple negligence in fundamental public relations. Personal disputes have reduced the stable of Honi Soit feature writers sadly. Goldring has determined to win back some of the old hands and attract new, during his short term of two issues. If Walsh and Grose are returned, which is likely, they would do well to capitalise on the fresh climate awaiting them. It appears already that they will indeed try to do so.

WE HAVE SPOKEN



Friend Adrienne . . . not impressed

A.N.U. STUDENTS ARE TYPICALLY BORING, SAYS W.U.S. VISITOR

"NO CHANCE TO INTEGRATE", says Rickard

The fact that the A.N.U. general common room is inadequate for the purposes of informal student contacts was recently blamed by a visitor from Sydney, as the cause of there being no definable character type developed here as yet.

Miss Adrienne Rickard, General Secretary of the Australian branch of the World University Service showed a unique ability to win and lose friends for her cause while on a recent visit to Canberra. She was, on the whole, unimpressed with Canberra students.

She is reported to have told a Canberra Times reporter that since the A.N.U. was

young and progressing rapidly the students had had no time "to develop their own type." This disastrous state of affairs she attributed to the fact that the environmental conditions at the A.N.U. gave the students "no chance to integrate." (C.T., June 9).

Adrienne was accommodated luxuriously in a flat at Bruce Hall from whence she dispensed hope and advice to the young immature students who flocked to her feet. In her official capacity as goodwill envoy of W.U.S., however, she was far less controversial. Most students have been acquainted with the noble aims and ideals of W.U.S. as a result of her having delivered talks to the various groups in the University; viz.: To help universities in under-privileged

countries and to establish international co-operation and goodwill among students.

Regarding her statements to the Press; it is possible, nay, likely that she was partially and unintentionally misrepresented by someone whose main aim must be to sell an interesting, controversial paper. Nevertheless, her remarks, trimmed of "sensationalism" touch fundamental issues of some concern to A.N.U. students. (See editorial). Student groups in other Australian universities seem to be aware of the peculiar climate of opinion gradually growing here. Some suggest that it could be termed "provincial isolationist."

N.U.A.U.S. WARNED

Miss Marian Quartly, Adelaide Secretary of N.U.A.U.S., was recently made aware, at the editors' conference, that Canberra students do have well-considered opinions about the usefulness of N.U.A.U.S. for example and that, in general, there is a no nonsense attitude here concerning the spending of student funds by that august body. Perhaps Miss Adrienne Rickard should have stayed longer amongst us to form a more trustworthy opinion.

A pointer for voters at the next S.R.C. election: Miss Rickard attended a recent meeting of the S.R.C. here and made a verdict on that group which may find some agreement: The S.R.C. here seem to be an enthusiastic if uninteresting crowd. Quoth one wit: She and others seem to think that one must be queer to be interesting.



Your local W.U.S. man, Simon.

THIRD TERM FEES

Third term fees are payable from August 6-August 21. A late fee of £2 will be payable after September 1, 1962.

C. G. Plowman, Acting Registrar.

DR. BURTON'S NEUTRALISM

Readers of the Bulletin were recently amused to read a comment on the award of a Rockefeller Foundation grant of £2,678 to the A.N.U., on which Dr. John Burton (External Affairs Secretary, 1947-1950) will study the non-alignment policies.

The Bulletin said that "Dr. Burton, who thinks that Australia should not, for example, be aligned with the U.S. in Asia is now in the odd position of accepting American gold - provided by ultracapitalist sources like the Rockefellers - to prove, presumably, just that point."

Dr. Burton's former Canberra interest passes meanwhile into the hands of Angus and Robertsons Ltd., of Sydney.

Hard work, no beer, big decisions at Adelaide editors' conference

The first national conference of the editors of Australian university student newspapers met during the May vacation at the University of Adelaide. Representatives of every student paper in Australia except Semper Floreat of Brisbane were present.

All representatives presented reports to the conference telling of the various problems associated with student journalism. The editors spent many hours in conference in a sincere attempt to formulate some policy on such problems as censorship, copyright, libel, slander and obscenity, the role of the editor in relation to the students and the S.R.C., and free expression of con-

sidered opinion on matters of controversy.

One of the first moves in an invigorating and lively conference was the protest against the dismissal of the editors of Honi Soit, newspaper of the University of Sydney. Conference asked the Sydney S.R.C. to state "whether the reasons given by the Sydney Press for the dismissal of the editors of Honi Soit are true and accurate." The conference protested against the dismissal, regarding it as establishing a "highly irresponsible precedent" and urged, among other things that Sydney Council reconsider the action taken.

In one of the lighter moments of the conference, a motion was moved to the effect that "this conference register its lack of conviction of the existence of Togatus."

Editor of the supposed journal of the University of Tasmania, Jem Frayle, had failed to supply the conference with copies of Togatus. Although Mr. Frayle protested that he had indeed submitted several copies of the precious tome to the rigours of a Tasman crossing in Her Majesty's mailbags, he went down fighting.

From the reports emerged items of general student interest. Woroni costs of £50 per issue of 800 compare favourably with those of the larger papers. For example, Honi Soit with a weekly issue of circulation 11,000, costs about £220 per issue, with an income of £90 from weekly advertising. Advertising costs are 22/- per column inch for contract jobs and classified ads are free up to eight words and penny per word after

that. An eight-page issue of 1,200 costs about £130 to produce.

N.U.A.U.S. was asked to endorse the Australian Student Press card as designed and executed by the Editors' Conference. This card will be made in Sydney and will be used at the discretion of the various students editors. The idea is to facilitate better relations between student papers and the big business organisations with which they come into contact, and to gain student reporters a less restricted entry to meetings, conferences, etc., where news of student interest is to be gained. As the card becomes recognised throughout the country as the badge of responsible reporting a better climate of feeling between town and gown (especially in the larger cities) may be

attained.

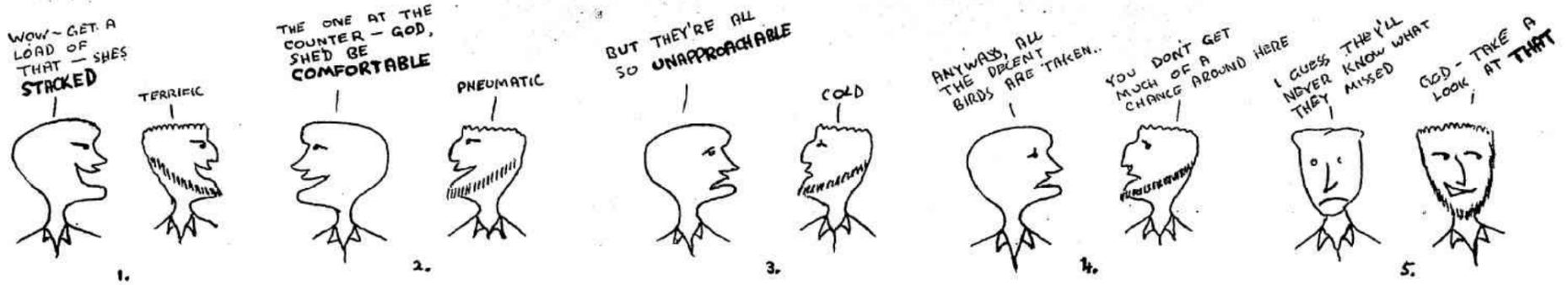
One of the more controversial matters with which the conference was concerned was that regarding the relations between editors and student newspapers. At this stage the writer of this article is not at liberty to expand on the resolutions made there, for fear that such information might prejudice the discussion when the editor discusses them at a future meeting of the S.R.C. Suffice it to say (at this stage) that the editors and probably many thinking readers, are concerned at the threat to basic liberties of editors, which reposes in the present throttling controls held by some S.R.C.s over the papers printed in their universities. In Canberra, the present relations between this paper and the S.R.C. are quite cordial, but the dangers have already been seen in

the recent Sydney case. Nor has the situation always been rosy in the A.N.U. since Woroni first hit the stands.

Quite a deal of feeling has been evident in some local attitudes to such things as editors' conferences, considering that every student in the university contributes indirectly to the cost. All editors at the recent conference were acutely aware of this and determined to make a success of it. Adelaide has rarely seen a more earnest and determined group. What's more reassuring to the financial backers of "trips for the boys" is that the weather in Adelaide was so miserable and the beer so poor, that those busy little newspapermen had their noses to the stone most of the time thrashing out policies which they feel will eventually benefit most thinking students.

Fiver again

- Canberra



EDITORIAL . . .

THE local scene seems bright. Though one could not fairly say that the A.N.U. is riding the crest of a wave of enthusiasm, there are clearly discernible signs that this University is developing some kind of identity.

Recent meetings of the S.R.C. over the allocation of grants have had before them adequate evidence that there is new and increasing interest in clubs and societies. Admittedly, in some cases this "interest" is merely numerical and in some clubs membership is prized because of the club tag. The A.L.P. Club, however, seems to be as active as its numbers would indicate; yet the A.L.P. publication Crucible seems to be the product of the continued efforts of a zealous few. The same could be said about Woroni itself. The amount of material from different reporters is greater at this stage of the year than has been the case in recent years. The fact that members of the staff are appearing in print in the University publications here is indeed encouraging. An editorial in this paper at the beginning of the year mentioned that the staff have been justified in their contempt of undergraduate expressive endeavour up till now.

The tide is gradually turning. But of an enrolment of twelve hundred there should and must be a far greater number of contributors to local publications. Prometheus will probably remain another year in the clouds unless some enthusiast takes it on as an individual undertaking.

The voice of the A.N.U. has been heard far and wide. Delegates in significant numbers have strongly tabled our views on matters of Science, Law, Economics, History and Editing while most sports have received the stimulus of A.N.U. participation in the capitals. Although N.U.A.U.S. has members on its executive who are as yet unaware that there is an undergraduate community here, many of the higher-ups have heard that there were definite opinions available at the time of our joining N.U.A.U.S.

This year it is anticipated that the A.N.U. will be represented at the national drama festival in Perth with the Shavian tour de force - ARMS AND THE MAN. Their creditable performance will provide this University with much-needed publicity and so help put us on the map.

There are signs, too, of the gradual emergence of an A.N.U. reputation for high standard undergraduate scholarship. Yet there are considerable anomalies: In a university with staff members of nationally recognised calibre in Arts, Law, Economics, Political Science and Oriental Studies and students of sufficient ability to benefit from the tutelage there remains pitifully little evidence of their work in the form of publications or exchange seminars, etc. Surely it is scholarship which provides in the end the lasting reputation of any university.

When remarks are made about the University by visitors, in the style of Miss Adrienne Rickard, of W.U.S., they sometimes prompt students to reappraise. But her remarks about A.N.U. students not having been able to develop a "type" can justifiably be cast into the oblivion they deserve. Who wishes to become a "type" in a young, expanding, energetic university? Now really!

THE LAW SOCIETY

Justice Eggleston as dinner guest

The major point of this report will concern events to be held in the future. However, there are two past events to which your attention should be drawn. Mr. O'Connor, a faculty member, spoke to law students on "Recidivism". The talk was well attended and students displayed a great interest in this specific aspect of Criminology. It is hoped that the Society will be able to arrange further evenings of this nature during second term.

The other event deserving mention was the Inter-Varsity

Moot held in Sydney during the May vacation. Although a team from the A.N.U. has been to Inter-Varsity Moots but twice, the participants—Lance Murray, Terry Higgins and Andre Cirulis, did justice to themselves and to the University. By defeating Western Australia they entered the semi-finals and were unfortunate in not defeating Adelaide. Next year the Inter-Varsity Moots will be held in Brisbane, where it is hoped the A.N.U. will have even greater success.

The Society has arranged a variety of entertainment for

law students and other members of the University for the near future. The second annual Law Dinner is to be held on Thursday, June 21 at the Canberra Rex. The guest speaker at this occasion will be Mr. Justice Eggleston of the Commonwealth Industrial Court and the A.C.T. Supreme Court.

An Extraordinary General Meeting of the Law Society has been convened for Monday, June 11 to discuss the dinner. By the time this report is published the result of that meeting will be known.

Was Mamu really a big man?

Mamu was a Gilbert and Ellice Islander or a Sanvan, I forget which. Across his chest were ugly scars which he had got scrambling through a barbed wire entanglement when the Japs were chasing him. Mamu was a war hero and a bad man. A man who had been in gaol for attempted murder, a man who beat his woman up every so often in a brutal full-blooded way, the way you beat up a man you don't like. But Mamu liked children - he used to spend hours putting lead into their sea shells, sea shells used as a substitute for marbles by the underprivileged children of the Islands. First he would put the lead into a fire until it melted and then scooping it out with his knife he would knead it into the shell aperture to give it balance and weight. I was not allowed to see Mamu but you could always sneak out and dash up to the Koro. He was always there and he never had a job.

In the words of the white aristocracy he was "a bad type." Legends centred around him - he was the leader of the Star gang, indeed he did have a star tattooed on his left arm, he had been involved in several murders. What more interesting and awe-inspiring chap could a boy know. And what a thorn in the side of the colonial administration. Nobody wanted him and he was always being deported. I remember seeing him on the stern of a ship once which was just leaving. He was with some cronies and as they were there he could not unbend enough to notice me lest his reputation should fall. Somehow I understood.

Then came his greatest crime. He became a strike leader in the gold mines—a place for foreign men of

which he was obviously the toughest. I felt, rather than heard, the Europeans talking about him and occasionally the word Communist emerged. It meant nothing except that in the colony Communist was a dirty word like murderer. Now Mamu was a Communist. Once again he was deported and departed for years from my ken.

Now I think back, he used to dash out a barely civil hullo to the few whites in the area—a thing you attributed in those days to toughness but which might have meant more. How would you like to be deported from place to place, especially when all you demanded was an occasional job with fair pay. It was not easy for Mamu to be obsequious - he was proud and brave - he couldn't get a job the way many islanders do. Why did he beat his wife? - I saw him once throwing coconuts at her. Funny, at the time exciting, but not really. Perhaps it was his personal protest at the injustice of the world.

Perhaps, although he basked in the admiration of the children, he really hated being regarded as an object, attractive like a deep hole you are forbidden to approach. How cruel were the children who gazed at him with the strange intentness which children have when they see something unusual. Perhaps in us he saw the attitude of the adults who shipped him to and fro between the islands like an object - some dirty piece of rubbish which they had to get rid of. Perhaps he even hated us but he never clouted any child even though he beat up his woman. She was his wife and she was "bad" too, as I can remember.

Why was he "bad" originally then? Why did some white man decide that he was a "bad lot"? I think it was because he stood straight like a person and not like an object. Straight and with a choking feeling in his throat and an ever-growing hate in his heart for those who dislike his spirit.

Funny, I can't remember how big he was actually. He seemed awfully big. Perhaps I am inventing all this. Perhaps he was what people said - a loutish criminal, a thoroughly bad lot. It all happened so very long ago. Perhaps my present understanding of the man is based on how I understand men and not on Mamu at all. -Alistair Davidson.

OUR SOCIETY ON TRIAL

"And so, to the end of history, murder shall breed murder, always in the name of right and honour and peace, until the gods are tired of blood and create a race that can understand."

(Caesar in 'Caesar and Cleopatra', Act IV).

Recently, Canberra had the third murder trial of its history; for the first time the accused was convicted and under the archaic law sentenced to death.

While every right thinking person will sympathise with the victim's family who so suddenly suffered a tragic loss, one should also concurrently cogitate on the question of whether this crime justifies capital punishment being inflicted on the convicted.

Generally speaking, this sentence seems to have been received with complacency by the Canberra people. I have heard the following statements being made by intelligent people from various spheres of life, which emphatically demonstrate this general satisfaction: "He deserves to be hanged"; "What else could you do with such an animal?"; "Hanging will deter others from such crimes", etc.

This reaction had had an infuriating and demoralising effect on me, to such an extent that I had to write these few paragraphs pointing out its irrationality.

As is usually the case, the majority who desire the convict to be executed feel this need mainly on emotional grounds, which may be expressed by the saying, "an eye for an eye, a tooth for a tooth."

Neither the Church nor the State, however, gives an support to the idea that vengeance should have any place in punishment and hence this barbaric concept of retribution should be completely discarded.

There seems to be only one viable justification that can be submitted to defend capital punishment and that is the possibility of deterrence.

Evidence, however, rebuts this submission. The report of the British Royal Commission on Capital Punishment (1953), after a painstaking statistical study of comparative homicide rates in various countries over the years, concluded that there is no

clear evidence of any influence of the death penalty on homicide rates. Recent survey carried out in this connection also supports this conclusion.

Most of the Canberrans who are so content with the sentence are ardent Christians. This is surprising since it is a real enigma to reconcile the death sentence with the Christian principles of love, reformation and redemption.

Capital punishment has a brutalising effect on society and thus breeds crime instead of deterring

it. The real effect of it seems to be to anguish the compassionate and to harden the obdurate. In my opinion respect for human life would be best inculcated by the State itself restraining from taking life in the name of the law.

Viewed on a utilitarian basis, capital punishment is both inane and immoral. It is therefore to be hoped that A.C.T. will sooner or later join the abolitionist States regardless of the result of the appeal to the High Court in the present case.

-V.F.M.

A QUAKER INVITATION

The discoverer of the atomic theory was one of the many scientists who have found in the Society of Friends a satisfying expression of Christianity. It did not violate his intellectual integrity, for Quakers believe that religion is an experiment in living rather than a code of rules or dogma. They try to seek the good in all men.

This positive attitude to life is reflected in Quaker Meetings for Worship. In quietness, without set forms or ritual, they wait in the presence of God.

In this way, everyone, men and women alike, builds up the spiritual life of the Meeting. Some may also contribute spoken messages, prayers or readings. All will be refreshed and empowered by the experience of communion with each other and with God.

This experiment in lay Christianity does not end with worship on Sunday—it continues throughout the week. Religion is to be expressed in work and leisure, and in relationship with people of all creeds, classes and colours.

Quakers endeavour to keep their minds "open to new light from whatever quarter it may arise." They like to think for themselves on religious matters. While holding strong convictions they seek to be tolerant of the views of others. In their search for truth they try to apply their Christian faith to daily life as well as to contemporary problems.

If you feel in sympathy with this approach to religion you may like to know more. You will be welcome any Sunday morning at the Friends' Meeting House (11 a.m.), corner of Condamine and Bent Streets, Turner. Should you wish it we will gladly send you literature and put you in touch with Quakers on the University campus.

NUAUS BENEFITS

The University of New South Wales has granted £400 to N.U.A.U.S. towards their work in international student affairs. This magnificent gesture by Professor Baxter and his Council will do much towards assisting the Union in its international work and will be used primarily to bring overseas student delegations to Australia.

N.U.A.U.S. considers that the visits of students to Aus-

tralia from overseas will lead to a better understanding of our country and will be of inestimable value to our own students. Such visits, particularly by students from the less developed countries, are limited by shortage of funds and it is hoped that this grant by the University of New South Wales will encourage the other universities to support N.U.A.U.S. in their endeavours to further international student co-operation.

The voice of a late romantic agony

DEATH OF A BLACK SNAKE CITY FISHERMEN . . .

Under our jarring tyres
The black snake glides
And from the moment of infliction
It mangled slides.
In a roadside pool
It twisted lies
Muddy water reddish grieves
Until delivery death arrives.
Murderers three, we stand
Savages to an extreme
Man kills through fear;
A quality hard to redeem.

Overcoated figures united in apprehension
Clutch wires of enticement.
Delving through a scum-topped sea,
Newspaper parcels of delivery allure
To snatch from the green a scaly flea.
For small fish are caught to feed the cat.
From wharves worn by trampling feet
Abused weeds below writhe
In unison are resignedly drawn
Allowing a windowed ferry to arrive.

Three savage eyes on the human scene

Do many people nowadays read the savagely satirical novels of Sinclair Lewis? Probably not. The very content of his work — attacks on particular American social evils in the first three decades of this century — may mean that his writings have already become objects of historical interest only.

We who delight in the banderillas which Kingsley Amis, Mort Sahl, and A. D. Hope thrust into the withers of society may have little time to devote to an American novelist whose writings, as do all satirical writings not of the first rank, seem very much restricted to the period in which he wrote.

But it would be a mistake to ignore Lewis completely; three of his novels may be read today for sheer enjoyment, the enjoyment that may be gained from a man of letters who is a magnificent hater. For this is just what Lewis is — a novelist who saw and hated the irresistible destructive power of the great American passion for smugness, fixity, and standardisation. In *Main Street* (1920) he laid bare the barrenness of American small town life with an invective that revealed him as both a brilliant satirist and a man who believed in a set of values which he saw destroyed by the American shallowness. *Babbitt* (1920), represents the stultifying affect of the Great War on the lives of American men of business, their hypocrisy and infant-mindedness, their corruption in business and politics, and the pathetically shallow and standardised private lives which accompanied their feverish rush into the eight thousands dollar bracket. All this, set down crisply, often with sparkling satire, always with a malicious understanding, is surely relevant to 1962 Australia, where we have a cigarette advertisement for our National Anthem, and thousands of people are living on the "get it now, pay later, and don't give a damn in the meantime" policy, and eking out their non-working existences glued to television screens, "a flaccid mass of photographic cells." The third novel I think to be worth the reading is a brilliant expose of religious malpractice in America called *Elmer Gantry* (1927). Gantry was a composite of every objectionable characteristic in the entire religious profession. Its unrestrained lampooning of hypocrisy, its mock romanticism in the section on the lady evangelist (a character obviously based on Amy Semple McPherson), and its violent hating got for it as wide a reading and as much animosity as any novel in our day.

on American businessmen, "the sort of men he classified as the Best Fellows You'll Ever Meet — Real Good Mixers." And, finally, Lewis on American religious practices:

"The Chamber of Commerce had announced, 'We commend to the whole Jersey Coast this high-class spiritual feature, the latest addition to the manifold attractions and points of interest at the snappiest of summer colonies'."

Gantry himself is probably the most repulsive, most self-seeking, most super-human character that Lewis ever created. He begins his career as an ecclesiastic in the Baptist religion (whose narrow-minded and sanctimonious attitudes Lewis delights in ridiculing), finds it not profitable enough, so tries his luck in each of the Christian sects, eventually embracing Evangelism, for that's where the money is. Money and self-advancement are what Lewis holds to be the driving forces behind all so-called "selfless" actions — there is much of Hobbes and la Rochefoucauld in Lewis. "Poverty is blessed, but bankers make the best deacons". In Gantry, Lewis epitomises what he thought to be the typical American On The Make of the 'twenties; a drunkard, a blasphemer, a cheat, an adulterer, and a liar in reality while to those around him he appears to be a Good Fellow, an Upright Citizen, and a First-class Minister.

These three novels, then, are well worth reading for the savage eye that they turn on the human scene, for the human grotesques that are so vividly presented in them and, historically, for the picture of life in America between world wars found in them. And they may not be without universal appeal: perhaps there always have been, and always will be, Carl Kencicots and Babbitts and Gantrys just as there always have been and will be Panglosses and Parson Adamases and Lucky Jims.

—Don Anderson.

Dr. Suttor predicts that Christians will re-unite

At the May monthly meeting of the A.N.U. Newman Society, Dr. T. L. Suttor gave a talk on Christian Reunion. For a summary of his talk, see below.

Much is being said at present on Christian reunion — Father Smith's article in the last *Prospect* and J. D. McCaughey's in the present one, issue after issue of the U.S. *Catholic World*. Now this challenges history, which tells of Councils which divide as much as they unite. Father Leeming, the fountain head of this inspiration, himself very deliberately challenges history by the title of his book, *The Churches and the Church*. For just one hundred years ago, in 1862, the German Catholic historian, Dollinger, issued a book titled *The Church and the Churches*. He took the forcible reunion of Lutherans by the Prussian Crown (1815-1848), the Evangelical Alliance (London, 1846), and the Lutheran-Anglican bishopric (1841) as signs of the times. The outcome was disappointing. Protestant and Orthodox (and Coptic, Nestorian, etc.) leaders asked to observe at the Vatican Council of 1870 refused, most of them rudely; the definition of Papal Infallibility generated a new split, at Dollinger's own initiative; and the Church came in for the most bitter bloodless persecution of its history, in France, Italy, Germany, Austria-Hungary and Russia. A whole generation of Germans grew up without Christian schooling and without vocations to the priesthood. The World Council of Churches, Leeming argues, is a different matter. It is a Forum, not a jurisdiction, its very definitions of doctrine (the Trinity is the latest) favour rather than discourage Catholic participation in the debates; and the Holy See, and the Holy Office, seem concerned rather to regulate Catholic participation than to prevent it altogether.

HUMANS REMAIN DULL

Nevertheless, my own doubts remain. The inability of men to sift theological evidence is not going to stop all of a sudden in 1962, I feel; nor is the natural unwillingness of men to negotiate themselves out of a job, out of a pulpit. It is true that, on this last point, Pius XII has set the precedent of permitting married Lutheran pastors to proceed, after conversion, to a theological course and Holy Orders. But it is no good trying to leave the words "after conversion" out of that sentence. The Creed of Pius IV remains:

"I constantly hold there is a purgatory: likewise that the saints reigning with Christ should be revered and prayed to, and that they pray for us, and that their relics should be revered. I firmly assert that images of Christ and His ever-virgin Mother and the other saints should be had, kept, honoured and venerated; and that the power to grant indulgences was left to the Church by Christ, and I affirm that their use is of the utmost value for Christians, I acknowledge the Holy Catholic and apostolic Roman Church to be 'the mother and mistress of all . . .'" and so much more, on this, the longest of the Creeds. What has been imposed on converts for four hundred years is not going to be unsaid. John XXIII, by taking the title of his recent encyclical from this context, has gently, very gently, reminded us of the Roman claim to be both *Mater* and *Magistra*. Rome makes the road to Rome hard and long, and knows she does.

ONE BY ONE

For not only faith, that inner wordless illumination of the mind by God Himself, but tradition also, is a miracle. What Christian reunion involves, of course, is men who already have faith, but subtending (so to speak) an incomplete tradition, coming into their full heritage, the tradition of those Christians in communion with the See of Peter. There will always be individuals; the illumination of men one by one is the daily miracle on which the Church rests. But it happens only very occasionally with groups, such as the Tractarians; and has never happened on a large scale, with enduring results. Are there special reasons to expect a new departure now? It would be contrary to so many prophecies in the New Testament that I could fill my space up merely with the chapter-and-verse references. In Australia it seems unreal to hope for it. The recent New Delhi Conference of the World Council evidenced once again that inability to understand what Catholics say and do, that risky originality

in theology, that pacifism, which belong to the Ecumenical movement in Australia because it has also been a university-centred movement of recognition among Protestants that their divisions cost them the loss of leadership in society at large, and left their old enemy and victim, Rome, stronger than they. On the world scale, the Russian and other Eastern Orthodox bodies have always displayed a paranoiac distrust of Rome, as every reader of Dostoevsky knows. This is due, not at all to ignorance, Byzantium, and so on, but to their direct complicity, century after century, in the forcible "conversion" of Catholics under the Sultans and the Tsars.

Nevertheless, I have hopes for the reunion of many Christians under the Holy See, and they pivot on the Russian membership of the World Council — aglow, as the Russians are, with a warmth and a social consciousness, which have by no means always characterised them. I see this, in union with the Cuban bridgehead, as part of a world-strategy designed to subvert at one blow American hegemony in the Western hemisphere, and the largest and fastest-growing Catholic bloc in the world. Ibero-America, where a fantastic social inequality has rarely been challenged since the 1760's, seems ripe for the picking, provided the World Council can be coopted for the harvest.

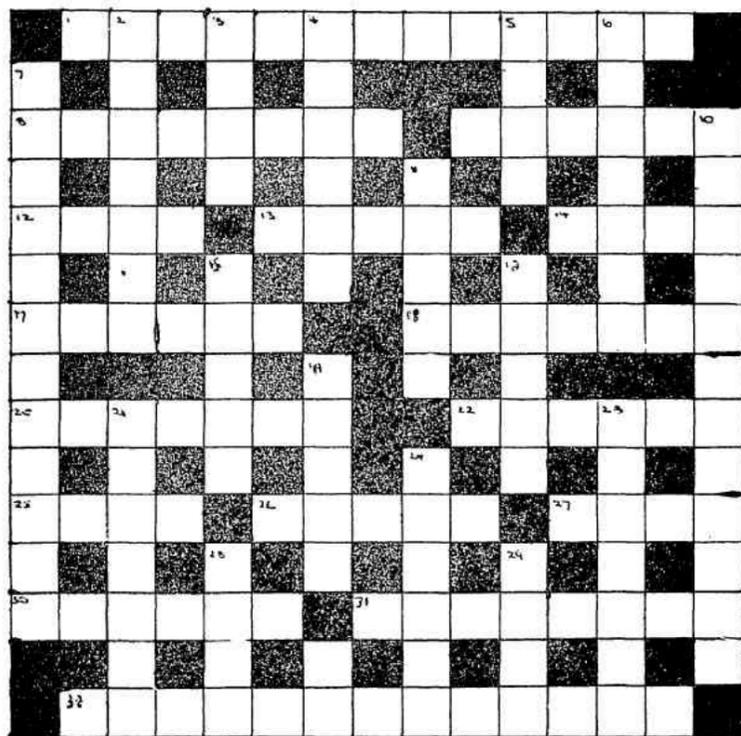
SPAIN THE HOPE?

Now I believe this move will back-fire, in a curious fashion, though not without bloody revolution, and the alienation of millions from the Catholic doctrines they are so tenuously instructed in. The key lies in Spain, where, in the sixteenth century, the social doctrine which Leo XIII finally published to the world (1878-1903) was hammered out. Here is tradition, savagely penalised by kings and republics alike since 1650, but now more than ever stirring. This tradition teaches the possibility of disinterested colonialism; the sole justification of war as international police action; the need for an equitable distribution of property, and the right of the State to take drastic measures to secure this; the responsibility of the government to the people, and the need for government to be representative. Spanish Catholics, with the pragmatic Franco now visibly ageing believe their future lies in a return to these roots. This return will ease their entry to the Common Market, which they believe their victory over Russia, 1931-1939, together with the failure of secular liberalism in France, Germany and Italy, made possible. And Spain, as one of the United States of Europe, would be a seminary in democracy and social justice for the Americas.

It is not, however, only that Christian Democracy may knock Russia's strongest weapon of subversion from her hands. Another repercussion will be in Russia itself. For over the World Council hovers, undeniably, the ghost of Soren Kierkegaard. Now it is not just that Soren Kierkegaard recovered the central Christian doctrines of sin, justification, redemption, faith, hope, love at much the same time as Newman, and wrote 60 books. The point is surely, that never was an apostle more perfectly educated — *privatissime*, as he said himself — to preach to Marxists. To-day, the Hegelian logic is prescribed diet in schools and colleges run by and for 1,000,000 people. But Kierkegaard, too, was a pupil of this school, the Hegelian world of the German universities where Marx was educated. Learning solely on these simple words strewn up and down the language — "I", "know", "will", "be" — he turned the dialectic to its own destruction, and taught Christ in its language. Hence, I expect, not a mass reunion of separated Christians, but a powerful trend in Russia itself, and consequently perhaps in China, towards Roman Christianity; a Roman Christianity at its strongest in South America. No employment pays worse than prophecy, but this analysis seems to me more in accord with the broad movement of history. In Australia itself, I expect a very different kind of development again, dominated by purely local factors, in particular the present leader of the Country Party.

—T. L. SUTTOR.

WORONI CROSSWORD No. 1



Across

- 1 Spotted one in a spot? (4, 2, 3, 4)
- 8 A drink that was eaten in to ponder (8)
- 9 About Mussolini (6)
- 12 In short a dog (4)
- 13 Oh, see the dog (5)
- 14 This may mean quiet (4)
- 17 Morals bringing up wind (6)
- 18 A noisy mistake? (7)
- 20 Meat by the baskets (7)
- 22 Forbid two such indefinite articles (6)
- 25 Said that he helps us (4)
- 26 About back less than before (5)
- 27 The payment for the house may be a bird (4)
- 30 Kay became ill and left a sly kick (6)
- 31 Lend a car which tells the date (8)
- 32 Paddocks at leisure (7, 6)
- 6 Praise from the Archbishop (7)
- 7 Broken chiefs after a direct collision (7, 5)
- 10 Come in in show people (12)
- 11 4 Teuton in a guess (5)
- 15 Be careful not to slide away on this (5)
- 16 Could it be a golden vegetable? (5)
- 19 Question crookedly in the Gardens (5)
- 21 Declaim an examination by a doctor (7)
- 23 Altered the end of a prayer (7)
- 24 Not the whole bee (6)
- 28 Wholly a friend (4)
- 29 Dry and parched (4)

Down

- 2 No up the month before April (2, 5)
- 3 Finished little Donald (4)
- 4 Brings your attention without frozen tea (6)
- 5 Its not the sole part that needs repair (4)

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FALK HAS A GO AT HARRINGTON

Surely the "Superior Science" motto passed the joke stage long ago; are there no voices in this institution better qualified than mine to refute the Harrington gang which so far has been given a free hand in its intellectual prostitution? Dismayed, I am beginning to think so.

Harrington's own justification for his position takes the usual materialist, utilitarian line, and considered as such, relative to its own ends, it certainly is irrefutable. Of course, we are all technological aliens, but the Nibelungen of the Physics Building, rather than escaping from our predicament, become in fact self-alienated technological aliens, and when they go as far as to appropriate to themselves the whole positivist attitude it is time to point out the actual "negativism" of their decree. Maybe the analysts have the answers, but I think that the Existentialists (equated to "humanitarians" or arts students by Harrington) have always been far better acquainted with the questions-as-such. (Pace, Dr. Bradley). Indeed, here is the crux of the positivist-/existentialist distinction. We ask the question, "Why did the man beat the horse?" and the technological disciples will inevitably escape through the back-

door of behaviourism. And anyway, that is not going to build us a refrigerator or a motor car, is it?

I am not asking them to make a compromise; we live in the age of compromises, and going half-way usually begets a conformal mediocrity of intellectual things. (Witness, the bulk of 20th century art, and, I cannot resist it, the Anglican Church). Neither am I accusing them of making the weaker argument defeat the stronger, but rather of making no argument at all appear the only one. They have very well defined their position relative to science, namely by vaunting the flag of technology; but what is their status in the philosophical hierarchy? And what is the philosophical status of dogmatism?

I should like Mr. Harrington to make some public reply; and please, not in the misappropriated Hemingway context. When the Nazis invoked *das Geist*, Nietzsche that well-meaning mystic's stronger arguments were easily subordinated to the ends of Nazism; I hope that the weaker arguments are not to be phrased in the well-meaning mouth of *das Geist* Hemingway.

(Sgd.) J. FALK.

and Harrington replies . . .

Why should anyone be so contemptuous of Arts students say that Science is superior? It rises, perhaps, from a year's existence at a university where God, Truth and Prostitution are discussed with a female-like regularity.

I live in a suburb where across the street are slums, where there are no street lights, where houses haven't been cared since their day of completion, where when I go to one of the small corner shops I see sometimes white-skinned girls in red dresses with heavy make-up, and I wonder if our Truth is their Truth. Or even if Truth exists at all outside the concepts of academic public servants.

Australia is a comfortable country, living is easy, dying relatively painless. But there are many lands and countless human beings who live their life in pain and filth to die like earthworms in the placenta of a monsoon. We who have almost everything have a duty to help our fellow man. I do not always be-

lieve we can help him by studying the English language or the Philosophy of Science.

Take a hypothetical case: A woman next door is having a breech-birth. Take her in a print of *Mona Lisa* and let her contemplate the smile, and read to her Tennyson. Because this woman is a few thousand miles away, because the *Mona Lisa* is a blue-print, the poetry a harmonic oscillator, because "mass-men" are not human we will just discuss Truth and Latin and not give a stuffed damn for the less well-off.

Perhaps this is unfair. Perhaps there is anxiety for one's fellow man and a sincere wish to do him better; but are we not human, too? Who can say to what vocation, however ridiculous, one may be called?

Be that so; I believe that man has first a duty to his fellow man; when we have cured cancer, death, etc., only then will I start to wonder why.

M. Harrington.

Grog and Rain Didn't Help

The annual SCAND competition was held this year, over the long week-end in Canberra. Teams came from Sydney, University of N.S.W., Armidale and R.M.C. The matches were fortunately interspersed between the rains of the Canberra winter. This year competition was unusual in one respect for A.N.U. in that it supplied a capable team with plenty of reserves as opposed to the usual hardened dozen or so which annually migrate to Sydney.

The first match was on Saturday afternoon against the University of N.S.W. and resulted in a 3-1 loss.

This loss was mediated by a runaway victory over R.M.C. (9-2).

Saturday was spent with a keg, entertaining the other teams. This entertaining may well have had an ulterior motive in reducing the overpowering fitness of the other teams.

The matches on Sunday afternoon were again ones of mixed fortunes. The first match against Sydney was very close but still resulted in a 1-0 loss.

The next match resulted in a 3-1 win over Armidale, who were, prior to this, undefeated.

Canberra thus, by two wins and two losses, I think came to tie in second, with Sydney the overriding winner.

HOW TERM BEGAN IN UNION

Over the first week-end of term the University teams took part in five matches. On Saturday afternoon the 1sts played R.M.C. 1 at Northbourne and the 2nds played R.M.C. III and IV respectively at Duntroon. On Sunday afternoon the 2nds played R.M.C. Staff and the Under-18s played Lyncham High.

The First Grade match was hard-fought and our win was unexpected but deserved. From the kick-off we pushed deep into R.M.C. territory and held an advantage both in ball possession and territory throughout the first half. From one of a number of spirited forward rushes Notaras dived over for a try about 15 yards to the right of the posts. Rollason missed the kick.

R.M.C. rallied to score a good, long penalty goal. Then University's forwards, showing great fire and vigour rushed the ball straight into R.M.C. territory with Starling scoring a good forward's try. Rollason connected with a good goal. The half-time score was Uni. 8, R.M.C. 3.

In the second half R.M.C. penetrated into our territory and scored. From a breakthrough by their loose forwards R.M.C. scored a try under the post. Show intelligent football Uni. charged playing in a spirited fashion down the kick. For the rest of the match we fended grim-

UNIVERSITY THEATRE GROUP

THE University Theatre Group play for this year has been cast after two long and arduous auditions. "Arms And The Man", by G. B. Shaw, is a comedy that takes place in Bulgaria in 1885. The Bulgarians are at war with the Serbs, with Russian and Austrian officers helping the respective sides, but as far as it is known there is only one Swiss officer on the battlefield. It is this Swiss officer who finds his way into the house of the Peckoffs, one of the best families in Bulgaria, and who eventually settles, in a rather unusual way, the romantic troubles of that family. Shaw calls this an anti-romantic comedy.

The Theatre Group is having three rehearsals a week, two of which are definitely on Thursday and Sunday evenings, and anyone who would like to offer his or her services should either come along to rehearsal or see John Rayner, who has been chosen our stage manager.

We still need—Stagehands, set constructors, set painters, usherettes, costume designers, costume executors, props manager, lights expert, coffee makers and sweet sellers — so if you have the talent for doing any of these, including the coffee making, please do not be bashful, but make yourself known as a willing worker to any member of the Theatre Group Committee or to John Rayner.

The Theatre Group is being rather adventurous in putting on this play as costumes and sets are expensive as well as needing a lot of time for their construction. It is the first play presented by the group which has been in period costume for at least five years, and therefore we especially want to make it a success. We hope, therefore, that all members of the Theatre Group will help the committee, either by offering to help backstage during the performance or beforehand, or to help with some of the business matters, or, if nothing more, to come along to a performance and to bring as many friends as is possible.

STALIN IN THE GARDEN

By ALISTAIR DAVIDSON

It is a tragedy that the recent denunciations of Stalin by the leaders of the U.S.S.R. have been regarded by the West as fate catching up with a tyrant. That he is being paid back in his own coin is perhaps the thought of those who remember the purges of the thirties and the rewriting of history to bring Stalin's somewhat murky past into conformity with his new illustriousness. This is not so.

In the very denunciations, Khrushchev said: "You will remember that, at the time of the cult of the individual, all the achievements and vicissitudes of the party were attributed to one man, Stalin, of course, had great services to the Party and the Com-

munist movement to his credit and we give him his due." (Report to 22nd Congress of the Communist Party of the Soviet Union 17. Oct. 1961, p. 75.)

Will Not Disappear

Stalin will not disappear from Soviet history books nor will the people of the Communist bloc fear to mention his name. Indeed, his writings are still being officially distributed and can be obtained at the Soviet Embassy quite easily.

Nor does the Stalin denunciation mean the reinstatement of the Trotsky group in the official party histories. Stalin's fall from grace only consists in whitening him down to size, something done very subtly by including Lenin's deprecating letters about Stalin in 1922 and 1923 in new publications and by reinstating the Party and the people in the new Short Concise History of C.P.S.U.(B.).

Any suggestion that the denunciatory statements of the new period 1956-1961 prelude a complete return to favour of the purge victims of the 1930s and possibly even of that arch heretic Trotsky is unsupported by evidence. Indeed Mrs. Trotsky's recent appeal to Khrushchev to reinstate her husband has met with a stony silence from the Kremlin.

Perhaps denigrators of Soviet morality will consider that this shows that Khrushchev is now determined to resign as kingpin and reinstatement of Trotsky would be foolish after Stalin has been pushed into oblivion. But although Stalin's Stalingrad and all other Stalin towns have changed their names we see no Nikita-grads taking their places, nor does Khrushchev's statue assume abnormal proportions in official publications.

Further Statements

To support any such assertions further official statements will have to be made to the effect that Stalin's successes were not successes and this would be nigh impossible to do as the objective achievements of the Stalin era are the basis on which Mr. K. promises Communist forms for the next generation.

No, this is not Nemesis but an effort by the Kremlin to leave the grandeur of the object achievements of the Stalin era untouched, yet to whittle down the subjective role played by Stalin to a more reasonable size. Marxism and Leninism have scant respect for the individual in history. History makes men, not men history.

This is Stalin's crime—not keeping the correct balance between the importance of his own efforts and a situation which had elected him. Perhaps some day we shall whittle down our Churchills and our Cromwells from their colossal false height among puny men.

A.N.U. STAYERS AT INTER-VARSITY UNION

The A.N.U.R.U. Club sent a team to Armidale for the IntersVarsity Carnival during the vacation. The U.N.E. organisers arranged a number of successful social functions during the week which were well patronised by the "Canberra heavies."

We played our first match on the Monday morning against Tasmania. John Archer was elected captain for the trip. We fielded our strongest team for the match but played badly in the first half. However, in the second half we hit back and Arthur Brown scored two good tries. We finally won fairly comfortably, 17-8.

Unfortunately from here on a number of our members were troubled by a stomach "wog". We played against U.N.E. in the main match on Tuesday. Although outweighed in the forwards by several stone we made U.N.E. fight all the way for points. Although we lost 16-0, we were not disgraced and the crowd were most impressed with our play. Archer and Clement both led the team well, while Davies and Bridge both played an excellent game.

The next day we played Brisbane at 2 p.m. Many of the team were suffering from the stomach "wog". This, together with our hard match the previous day made us play very lethargically and we lost 19-8. Bridge had another good game and Rollason's kicking was good. Jay made one great tackle to save a certain try.

On Thursday the finals of the Kanematsu and Kansai Cups were held and were won by N.S.W. and Sydney respectively. That evening the football dinner was held followed by the Torrens Trophy contest. This is a boat-racing contest. We defeated Tasmania in the first round but were defeated by Sydney, the eventual winner, in the second round.

We left Armidale on Friday morning and arrived back in Canberra late at night after a successful trip. Players to watch after their Armidale performances, are: Gene Bridge, Gwilym Davies, Roger Clement, Jim Starling and Bill McLennan as a breakaway or lock.

We thank our captain John Archer for his leadership and liaison operations with the other teams. We also thank our coach John Dunbar for his support and enthusiasm.

IN THIS ISSUE

Staff work for this issue was done by Sub-editors Michael Harrington, Paul Pentony, assisted by Madeleine Penman and the Editor. Cartoon by Tony Godfrey-Smith. Crossword by Gwilym Davies.

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